

*Paul's Defense
Before Agrippa*

Published Quarterly

FIFTEEN CENTS A COPY

THIRTY-FIVE CENTS A YEAR

WASHINGTON, D. C.

Religious Liberty Association

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2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
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10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Published quarterly by the

REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XV

SECOND QUARTER, 1920

NO. 2

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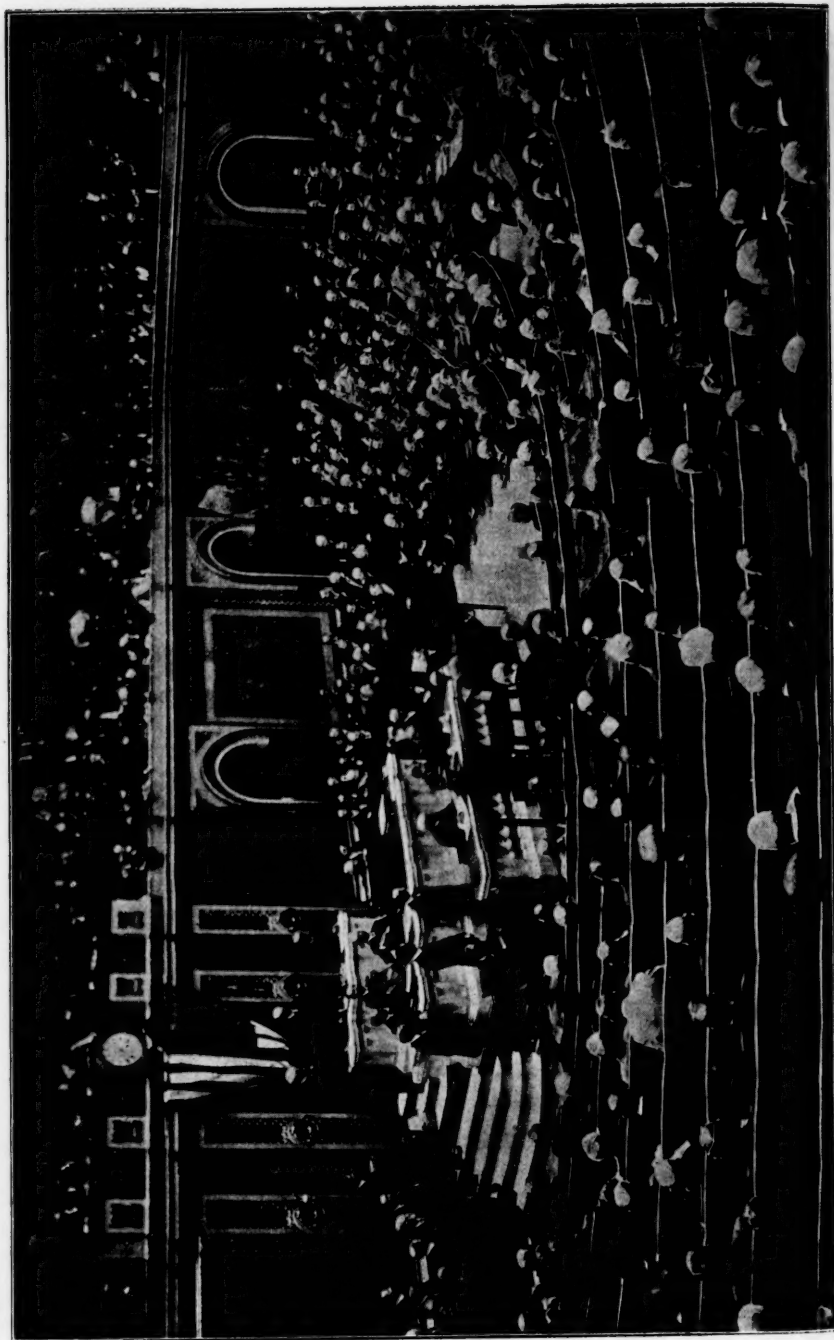
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Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptances for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.—One year, 85 cents; three years (or 3 subscriptions, 1 year), \$1; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each, 7 cents. No subscription for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



OPENING OF THE SIXTY-SIXTH CONGRESS

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LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

VOL. XV

SECOND QUARTER, 1920

NO. 2

Another Sunday Bill in Congress

By the Editor

ANOTHER attempt is being made by the Pastors' Federation of Washington, supported and aided by the Lord's Day Alliance of the United States, to commit Congress to religious legislation. They have framed a very drastic Sunday-observance bill for the District of Columbia, which they claim shall later become a Federal Sunday law for the whole nation. After many fruitless attempts they finally induced Hon. Henry W. Temple, of Pennsylvania, to introduce their bill into the House of Representatives.

The measure (H. R. 12504) was introduced Friday, February 13, and is entitled, "A Bill to Protect the Lord's Day, Commonly Called Sunday, and to Secure Its Observance as a Day of Rest in the District of Columbia."

The Pastors' Federation in conjunction with the Lord's Day Alliance drew up this Sunday bill during the convention of the Lord's Day Alliance held in the Foundry Methodist Episcopal Church in Washington, D. C., from Dec. 11-14, 1919. They promised to introduce it into Congress inside of thirty days, but on account of their difficulty in finding a Congressman who was willing to become sponsor to such an un-American bill, the introduction of this

religious measure was delayed for more than a month. We trust that Congress will live up to its splendid record of the past 144 years by turning a deaf ear to the demands of a few religious agitators who are gifted with more zeal than knowledge.

The Sunday bill this peculiar type of religionists have introduced, prohibits everything on Sunday except "works of necessity and charity." If this bill were enacted into law, it would transport us back to the days of Puritan New England when such laws were enacted and enforced by the civil authorities at the instigation of the established church of New England. To prohibit everything but "works of necessity and charity" on Sundays in the days of the Puritans, meant that one was not allowed to take a walk, a ride, or a drive on Sunday unless he went to the nearest church and attended divine services. On Sunday afternoon, provided one had attended church service in the morning, he was permitted to walk or drive to the cemetery, provided he had recently buried a loved one. All walks and drives for recreation and pleasure through fields and forests and along the highways were prohibited under penalty, as unnecessary.

The chief difference between this proposed law and the Sunday blue law of Puritan New England, is that this law does not compel one "to attend divine services on Sunday, which the Sunday law of the established church of Puritanism did require of all adults and all but young children.

The Sunday bill of the Pastors' Federation and the Lord's Day Alliance will permit one to sit in an easy-chair at home all day on Sunday. Let us thank them for this privilege at least. But one is compelled to remain idle all day. One can enjoy no recreation or any amuse-

When we realize that the Pastors' Federation and the Lord's Day Alliance, according to their own statement, intend this ecclesiastical measure to become "a model Sunday law," not only for the people of the District of Columbia, but for the whole nation, it is at once a subject of vital national interest. If these ministers of the gospel are to prescribe our religion for us and compel us to conform to their notions under duress of civil law, it is high time that every American citizen raised his voice and pen in protest against these encroachments upon our inalienable rights of re-



The Capitol at Washington

Where, During the Sixty-sixth Congress, Will Be Fought Out the Sunday-Law Issue

ment. One cannot be permitted to twiddle his thumbs while he sits in his easy-chair, because everything that is unnecessary is prohibited.

All places of amusement and recreation are closed up tight all day Sunday by the provisions of this religious measure, and the only places that are left open to the public are the churches. If one wishes to go anywhere, he may walk or ride to the church. Not by a fortuitous but by a designed combination of circumstances, this Sunday bill is so framed that one is not compelled to go to church on Sunday, but it is the only place left open, so if one desires at all to go to any public function, he is compelled by force of circumstances to go to church as in the days when Puritanism held undisputed sway in New England.

ligious freedom as vouchsafed by the guaranties of the Federal Constitution. The First Amendment expressly states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Sunday is a religious institution, and its observance as a day of rest is an ecclesiastical obligation, although not a divine requirement. God commanded the seventh day to be observed, and not the first day of the week. Sunday observance is purely an ecclesiastical requirement which did not originate until more than three centuries after Christ. Since Saturday, or Sabbath, observance is a divine institution and Sunday observance an ecclesiastical, creedal obligation in memory of the resurrection of Christ, and since religion and the church

only require the cessation of all labor and business, except works of necessity and charity, on both these days, as a divine requirement in one case and an ecclesiastical in the other, it follows that Congress is prohibited under the Constitution from legislating upon the legal establishment of either of these religious institutions.

If Congress can compel a man to rest on Sunday, it likewise can compel him to go to church on Sunday. If it can prescribe one religious obligation, it can regulate all of them. In fact, if Congress is going to compel all citizens to be perfectly idle on Sunday, then it ought to compel all to go to church for the sake of their physical and spiritual welfare. For it is very evident that it would be far better for an evil-minded nonreligious person to be in church on Sunday than to be idle at home and associate with other idle, evil companions. Our police courts show by their Monday morning records that five times more crime is committed on Sundays in the cities where all people are forced into idleness by drastic Sunday laws, than on any of the other days of the week. The records also show that as a general rule the man idle on Sunday who has no disposition for good but for lustful things, has a far lower physical vitality on Monday morning than on any other day, hence the saying so prevalent among employees of this type, "He has a blue Monday."

It is perfectly ridiculous to argue that Congress ought to compel the non-religious man to rest on Sunday because of his physical welfare. If we are going to compel people to rest for their health and physical welfare, then let us begin at the proper place. God made the night for man's physical rest, to recuperate his weakened vitality expended during the day's service. God made the night long enough so that man's physical energies might be fully restored and replenished for all the physical losses by work during each day, provided he worked as men ought to work and rested

all night as men ought to rest. If we are going to regulate a man's physical habits concerning his physical and bodily needs, then let us determine when a man ought to go to bed at night and when he ought to rise in the morning. God made the night for man's bodily needs and the Sabbath for man's spiritual needs.

The Pastors' Federation and the Lord's Day Alliance have got these two rests mixed up, and have begun at the wrong end. They have overlooked the seven nights of each week that are set apart expressly for man's physical body, and are trying to get Congress to enforce the spiritual rest provided for the welfare of the soul.

If these ministers of the gospel are really sincere in their profession that they are working for the physical welfare of man and not for the spiritual, then let them petition Congress to compel all people to rest a certain number of hours each night. The very fact that they do not concern themselves about the question whether or not the people take a sufficient amount of physical rest each night to recuperate the body, but single out an ecclesiastical day peculiar to their own belief and creed, is positive evidence that they are seeking national legislation to protect and exalt a day, and not the physical welfare of man.

This measure states expressly that it is "a bill to protect the Lord's day." It is not to protect man, but the "Lord's day." This shows that it is religious and not civil. The way they are going "to protect the Lord's day" is to make the "observance" of the day compulsory under penalty. According to this logic, the way to protect the Lord's Supper is to command all people to observe it. The way to protect religion is to compel all people to conform to religious obligations. This is faulty reasoning.

If the Sunday bill is to become "a model Sunday law for the whole nation," ultimately, we are going to have a "bluer Sunday" than New England ever had in the olden days under the old régime

of a union of church and state. Life's activities are more complicated today, and if everything is going to be prohibited that is unnecessary on Sunday in harmony with the judgment and discretion of the police court of the District of Columbia, how do we know that the police magistrate will not go to even greater extremes in interpreting what is unnecessary than did the Puritan

magistrate in the seventeenth century?

Let every one who is a lover of free American institutions and religious liberty send in a vigorous protest against this compulsory Sunday observance bill, H. R. 12504. Write your representative in Congress and give your reasons for being opposed to the employment of force by the civil powers to compel the observance of a church creed.

Compulsory Sunday Observance Neither American nor Christian

Millions of Church Members Believe in Sunday "Sport"

By John N. Quinn

BURKE assures us that it is not possible to convict an entire nation. When a law is ignored, disregarded, violated by the great majority of the people, the law's enforcement is not even attempted.

This truism is demonstrated by the failure of the States to enforce the antiquated blue laws on their statute books. These laws in our times savor too much of the ridiculous even to think of universally enforcing them.

Sunday and the manner of its observance is a good illustration. The Puritanical method of observance of the day finds no recognition now, even by the "strictest sect" of the modern Pharisees. The camp is very much divided as to how Sunday should be observed, inasmuch as twenty-five million professed Christians differ on this point from other religionists.

"A Catechism Primer of Christian Doctrine," by Roderick A. McEachern, priest of Columbus Diocese; published by the Catholic Book Company, Wheel-

ing, W. Va., page 40, has these questions and answers:

"4. Question.—Is it a sin to work on Sunday and holy days?

"Answer.—It is a sin to work on Sundays and holy days unless we have to work.

"5. Ques.—Is it a sin to play on Sundays?

"Ans.—It is not a sin to play on Sunday if we do not miss mass."

The *Western World*, a Roman Catholic paper published at Des Moines, Iowa, in its issue of April 13, 1916, states in a first-page article, that there are "almost twenty-five million Catholics under [the] United States flag." These twenty-five million Roman Catholics believe that, having gone to mass in the morning, it is not wrong to "play" on Sunday afternoon. The term "play" includes baseball and other sports. Many Protestant Christians do not accept this version of Sunday observance, believing it to be sin to play baseball on Sunday.

"Partial in the Law"

Cardinal Gibbons, in harmony with the teaching of his church, is an advo-

cate of Sunday "play," but is opposed to "play" in the movies on Sunday. His position is thus stated in a dispatch from Baltimore, Md., to the *Evening Star* (Washington, D. C.), Feb. 11, 1920:

"Cardinal Gibbons has come out strongly against the proposed bill in the legislature to permit motion picture shows on Sunday. When asked if he was in favor of a strictly closed Sunday, he said:

"By no means. On the contrary, I am in favor of outdoor exercises on Sunday. Although in such exercises people will see no artificial moving picture, they will see a picture that will move them to the worship of their Creator and inspire their souls to rise from nature to nature's God. Again, Sunday is about the only

must the state enter the controversy and decide the question?

The People Must Be Behind Law

The Rev. H. W. O. Millington is chairman of the Pastors' Federation, Washington, D. C. These pastors are determined that Congress shall commit itself to Sunday legislation, and in doing so, repudiate Americanism and Christianity. Yet the Reverend Millington admits that Sunday observance is not possible unless the minds of the people are fixed to observe the day:



CARDINALS FARLEY, GIBBONS, AND O'CONNELL

time our laboring men and women can enjoy such recreation. Moving pictures commercialize Sunday. Such a privilege will only be the entering wedge to admit other amusements of a commercial and pernicious character."

Thus it will be either stay at home, go to church, or "play" out of doors on Sunday. What happens to the choice of the individual? He may prefer the quiet of the "movie" on Sunday, but the church and the state say, "No; we will decide what is for your good on Sunday," and American sovereignty is submerged in the will of ecclesiastics who are partial in the law.

Yet religious people persist in saying that Sunday legislation is not religious!

When millions of Christians disagree as to how Sunday should be observed,

"The Rev. Mr. Millington ascribed the possible failure of the law to the widespread indifference of the public toward a strict observance of Sunday."—*The Washington (D. C.) Post*, Jan. 27, 1920.

If the churches with the promised power of Infinity behind them, cannot create in the minds of the people a desire to observe Sunday strictly, can Congress succeed? Is Congress greater than the Almighty? Men who observe the day because they are forced to do so, are not the men who render a service that is pleasing to God. God abhors hypocrisy.

Christianity Opposed to Compulsory Observance of Days

Persuasion, the persuasion of love, the greatest force in the world, and not com-

pulsion, is the power of the Christianity of Jesus Christ. The Author of Christianity persistently refused to exercise physical power to make converts to his faith, though he recognized the right of civil government to use physical force in civil affairs.

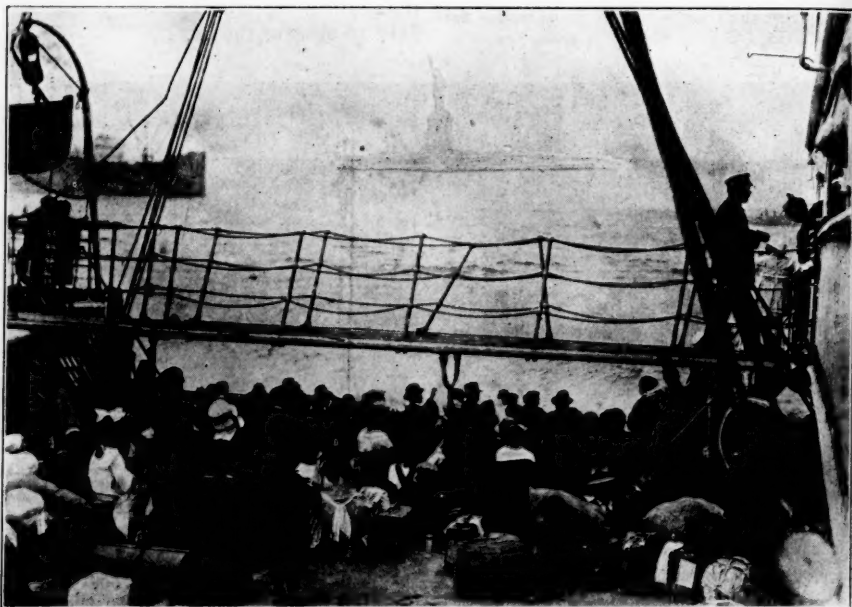
"If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have

they would be more in harmony with the spirit of the One whom they call Master and Lord.

Enforced Sunday or Saturday observance is neither American nor Christian. It is contrary to the United States Constitution and to the word of God.

Ex-Ambassador Favors Sunday Amusements

Mr. Thomas J. O'Brien, formerly ambassador to Japan and Italy, at a ban-



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The Immigrants' First Sight of the Statue of Liberty. Shall They Continue to Find Liberty Under Its Shadow?

spoken, the same shall judge him in the last day." John 12: 47, 48.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14: 5, 6.

This is the teaching of the New Testament from Matthew to Revelation, and were the preachers to leave the matter of the observance of days to the individual conscience, instead of putting forth persistent efforts to have the civil authorities *compel* men to observe Sunday,

quiet given by the Michigan State Society in Washington, D. C., Jan. 26, 1920, "deplored the wave of reform which is sweeping the country as tending to increase unrest. Mr. O'Brien laid particular stress on efforts of the Pastors' Federation of Washington to prohibit Sunday amusements in the capital. He said he hoped the movement would not become a law, because he thought that Sunday should be a day when every one should do as he pleases."—*The Evening Star*, Washington (D. C.), Jan. 27, 1920.

The Pastors' Federation of Washington, and the Lord's Day Alliance of the United States, demand that Congress shall enact a law for "the proper observance of Sunday in the District of Columbia." Indeed, such a bill has been introduced. But is the United States Congress to decide what is "proper" Sunday observance? If so, will its decision be along Roman Catholic or along Protestant lines? Will Congress indorse Sunday baseball and other "play," or will it put the ban on all "play"?

If Congress undertakes to regulate Sunday observance in the District of Columbia, or anywhere else, trouble will inevitably follow, for Christians, millions of them, are not agreed as to what is "proper" Sunday observance. They are not agreed even as to whether Sunday should be observed at all or not. The Quaker and many other small sects of Christians do not believe there is any difference in days. Seventh-day Baptists and Seventh-day Adventists and Jews have no regard whatever for Sun-

day above Monday, or Tuesday, or any other day of the week.

Sunday an Institution of Religion

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment to the United States Constitution.*

Sunday is a religious institution; it had its origin in religion; it is maintained by religion. Put the Sunday on the same plane with the Fourth of July and other holidays, allowing each person to observe the day according to his conscience, and all will be well. If a man desires to worship on that day, by all means let him worship; if he desires to work, let him work; if he wishes to spend the day in God's outdoors or at a place of amusement, this is his right under the United States Constitution; it is a right given him by his Creator. "Keep the church and the state forever separate," and God will continue to bless the land of liberty as he ever has in the days that are past.

A Great Religious Trust and One of Its Chief Objects

By the Editor

TWENTY-TWO Protestant denominations sent their delegates to the Interchurch Council held February 4-6 inclusive, in Witherspoon Hall, Philadelphia. The meeting was for the purpose of forming an organic union of the "Evangelical Churches in America." But most of the "delegates" stated that they could not speak authoritatively for their denominations and would have to refer the question of organic union to their general governing bodies. So they organized merely a "federal union"

under the name, "The United Churches of Christ in America."

This new organization then created a supreme council having executive powers, which, as stated, "will play the part of a Marshal Foch" in directing the operations of all the churches in their missionary activities, in educational and inspirational work in the fields of evangelism, social service, and religious education.

A great deal of stress was laid upon "social service and moral evolution."

One of the speakers said that "the triumph of social service and evolution in the world means the establishment of God's kingdom on earth." Another speaker referred to this church movement as "another Pentecost." Still another said: "This conference is the vestibule to the millennium."

The idea seemed to prevail among the delegates that when their plans for a complete organic union of all the evangelical churches shall be perfected, not only in administrative policies but "in

and power, then the kingdom of God is set up among men.

This idea is pregnant with danger. Whoever opposes the movement is in danger of being accused of fighting against God. "If there is one reason above another," said Dr. Vance, of Detroit, "why this organic union should be perfected soon, it is that we may present a united front against our common foe."

Bishop Hamilton, of Washington, responded: "It is the church that must save the state. The church must impart



MOSQUE OF AHMED I, CONSTANTINOPLE

The capital city on the Bosphorus, founded by Constantine in 330 A. D., on the site of the ancient Byzantium, has long been a bone of contention between the leading nations of the world. For this reason it has continued even to this day as the seat of one of the most cruel and despotic religio-political systems this world has ever seen.

faith and order," then the millennial reign of peace and good will and the kingdom of God on earth will be fully realized in harmony with the divine plan of the ages. They are all looking to the setting up of the kingdom of God on earth through human instrumentality by means of social and political evolution. They expect the united church to dominate the whole world ultimately in policy and "in faith and order." Their organization is, in their judgment, the kingdom of God on earth, and whenever they shall be fully established in authority

righteousness to the life of the state. We can do this by uniting." The main purpose, then, in seeking union among the churches is to gain more power and influence to awe their enemies into submission through legislation and physical force.

One of the reasons given by the Inter-church Movement for a consolidation of forces under the leadership of a Supreme Council is "to secure better Sunday observance through national and State laws."

(Continued on page 47)

The Lord's Day Alliance National Convention and Its Sunday Bill

By Our Own Reporter

THE Lord's Day Alliance of the United States held its annual convention in the Foundry Methodist Episcopal Church of Washington, D. C., Dec. 11-14, 1919. The convention was purposely held in Washington at this time, in order to make an impression upon Congress in behalf of Sunday legislation. The Lord's Day Alliance and the Pastors' Federation of Washington joined hands in drafting a Sunday bill for the District of Columbia. During the all-day sessions that lasted three full days, drastic Sunday legislation was practically the only subject that was discussed.

When one attends a Lord's Day Alliance convention, it is no stretch of the imagination for him to feel that he has been suddenly transported back to the times of the Spanish Inquisition. The spirit of intolerance is an essential part of the creed. They actually think they are doing God's will when they persecute those who hold opposing views. It was very evident that they had lost their grip upon the public. Outside the regular attendance at church services on Sunday, they seldom had fifty people present at any of their regular sessions.

The rigorous Sunday blue laws of Puritan New England were extolled to heaven, and most of the speakers boasted of their ancestral connections with the Puritans and the Scottish Covenanters of the faith of the olden days.

Dr. Millington, the chairman of the Sunday Observance Association of the District, said:

"We may not be able to control the weather, but we are going to control Congress in refer-

ence to the securing of a Sunday law for the District of Columbia."

They entertain wonderful ideas about the importance of their movement. The triumph of the Lord's Day Alliance in the legislative bodies of the land means to them the setting up of Christ's kingdom upon the earth and the glorious triumph of the militant church over all her foes. The universal enforcement of rigid Sunday laws, irrespective of individual or group convictions, is to them a sure panacea for all the ills in this troubled world.

They are very confident that their Sunday bill, which they drafted in harmony with their intolerant views, will be approved by Congress this session. They passed resolutions calling upon all the Protestant and Catholic churches in America to assist them in a nation-wide campaign in behalf of the passage of their Sunday bill. One of the speakers said:

"I believe that if the proper steps were taken, the support and co-operation of the Roman Catholics could be obtained."

Dr. Harry C. Bowlby, the national secretary of the Lord's Day Alliance, replied:

"The Roman Catholic Church has not in many places given the support we ought to have. But we had the solid support of the diocese of Albany, when a Sunday bill was pending before the New York Legislature."

Canon Wm. Sheafe Chase, D. D., of Brooklyn, N. Y., interjected the statement that "the Roman Catholic Church closes its Sunday at twelve o'clock noon. We will have to reckon with this, because they claim 20,000,000 people in this na-

tion that are called Christians; but they officially declare and make the people believe that Sunday is a holiday after twelve o'clock noon. If we are going to have their co-operation, we must make some concessions to them."

And yet these men have the boldness to tell us that the Sunday-law movement in America is not religious. If a Sunday law did not itself bear the evident earmarks of being religious, certainly there can be no doubt that the agencies back of the Sunday bills now before Congress are strictly religious. In fact, the Sunday Observance Association of the District of Columbia, organized by the Pastors' Federation, expressly states that its "object" is "to secure the passage of a Sunday-rest bill through Congress, and to guarantee the proper observance of Sunday as a day of rest and worship in the District of Columbia." What could be plainer than this frank statement as to its object that it is religion and religious worship which they are asking Congress to enforce?

One of the speakers, Dr. I. C. Hunt, a worker for the Lord's Day Alliance in Kentucky, urged the Alliance to employ some of Germany's militant tactics in the prosecution of Sunday-law violators. "Relentless war should be waged," he said, "against all opposing forces seeking the secularization of Sunday, or making Sunday a civil holiday." "With this one commanding ideal," he continued,

"the Christian Citizenship of America can go forward, and write into the statute books of every State and of the nation, adequate laws to protect the Christian Sabbath [Sunday] as such, and then by a propaganda as insistent, intensive, and intelligent as that by which Germany sought to wreck America and defeat the world, secure the adequate enforcement of the Sunday laws that are thus acquired." This statement was applauded with enthusiasm by the members of the alliance.

From the spirit manifested and advocated by the Lord's Day Alliance, it is clearly to be seen that the alliance has developed a Pharisaical system of religion of mere cold legalism and terrorism which they desire to impose upon all people, whether they want it or not. They propose to make slaves of all those who oppose their Puritanical notions of Sunday observance, and to do it so universally and effectually as to allow no quarter,

and with the same militant spirit by which Germany proposed to defeat her enemies and enslave the world politically. They were opposed to granting any exemption to those of a divergent religious faith who observe as holy time another day than Sunday. This is the program they proposed in convention to put "through Congress."

Dr. Randolph H. McKim and others seemed to entertain the idea that a legal acknowledgment and enforcement of Sunday and the tenets of the Christian



RANDOLPH HARRISON MCKIM, D. D.
A Leader in the New Sunday-Law Crusade

religion was a panacea for all the present troubles in the world.

"Every effort to secure a proper Sunday law through Congress," said Dr. McKim, "somehow is stopped or prevented. Perhaps by tremendous efforts it gets through one house, and then Congress adjourns, and when it convenes the whole thing has got to be gone through again."

Another speaker said that it was the inconsistency of the ministers and the Christian churches themselves that defeated the Sunday bills before Congress. He asserted that many of the clergymen were opposed to Sunday laws and that five sixths of the leaders and officers in the churches of Washington were working on Sundays, not because they were required to, but because of the almighty dollar.

If the majority of the church leaders and church members are not in favor of compulsory Sunday observance under the duress of civil law, which is an absolute fact, then why does the Lord's Day Alliance, which represents only one sixth of the church membership, seek to impose the religious notions of the minority upon the vast majority, not only of church members, but of nonchurch members?

Autocratic Ideals

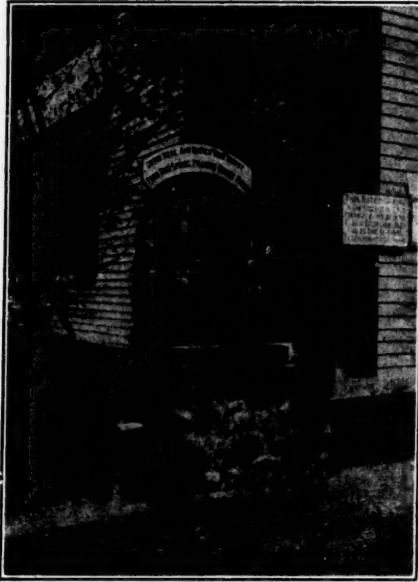
The Lord's Day Alliance is autocratic in its methods and ideals. Dr. Bowlby, general secretary of the alliance in America, took the ministers to task who did not agree with his notions on the

subject of Sunday-law enforcement. "When the time has come," said he, "that a minister or priest must apologize for the Sabbath [Sunday], he ought to be put in a boat with the others of that type and sent to Archangel or elsewhere abroad." Every one who did not agree with him upon the subject of Sunday legislation he put in the same class with the "Reds, I. W. W.'s, radical Socialists, and Bolsheviks," and said that all Sabbath desecrators ought to be

shipped out of America to a land of exile where there were no churches. It is very evident that if men of the Lord's Day Alliance type had their way in our legislative halls, America would soon be turned into a Russian autocracy, and every citizen who did not conform to the religious ideas of the Lord's Day Alliance would become a religious exile in a barren land. It is well for our legislators first to analyze the motives and aims of these Sunday-law agita-

tors when they introduce their religious measures into Congress, and then consider whether they want to embark on a course that inevitably leads to the Inquisition or the land of religious exiles.

The ministers claim they are advocating Sunday laws in behalf of the poor workingman. But what has the prohibition of all pleasure and recreation on Sunday to do with the workingman's welfare. The workingman who is a non-churchgoer wants to spend the day at pleasure resorts to revive his spirit and energies, but this privilege the ministers



Spring at Plymouth, Mass., from which Pilgrim Fathers drank

deny the workingman in their Sunday bill. They want him either to go to church on Sunday or remain idle all day at home. One of the ministers complained loudly that seven times more people were found in the Washington theaters on Sundays than in attendance at the church services, and that this competition between the theaters and churches ought to be stopped or soon the churches would be compelled to shut their doors. This shows plainly that the Pastors' Federation and the Lord's Day Alliance want Congress to enact their Sunday bill into law in order virtually to compel the 49,000 theatergoers to attend the churches. Why should the 7,000 churchgoers regulate the conduct of the 49,000 nonchurchgoers on Sundays? If the church has the right to shut up the theaters on Sundays to stop competition, then the theaters for the same reason have the right to shut up every church on every week day and night. No church ought to be opened on show nights. "What is sauce for the goose is sauce for the gander." Equal-

ity before the law is the first of rights.

The chief trouble with the Lord's Day Alliance is that they are confused and fail to draw a distinction between civil and religious laws and between human and divine institutions, and believe that people can be made religious by the enforcement of religio-political methods. They fail to draw a line of demarcation between the duties we owe to our Creator and those which relate to man's conduct toward his fellow men. The Sabbath, or Lord's day, belongs to God and the church, and not to Cæsar and the state, and ought to be observed, as all other divine institutions are, at the instigation of our own convictions of duty, devotional piety, and voluntary service. There is no more justification in the civil enforcement of the Lord's day than there would be in the civil enforcement of the Lord's Supper, the Lord's baptism, or the Lord's Prayer. All belong to the Lord and bear his superscription and not Cæsar's; and the obligation is to the Lord through faith, and not to the Lord through force by Cæsar.

"A Referendum on the Ten Commandments"

By
C. P. Bollman

WISE men, or at least learned men, sometimes say very foolish things. Some months ago the New York Legislature passed a bill, which was promptly approved by the governor, giving the people of that State local option in the matter of Sunday sports. Attacking the new law in the columns of the *American Searchlight*, Rev. Rennitts C. Miller, D. D., styles this action a referendum on the ten commandments, and represents as very absurd the idea that the State has any

right to submit such a question to the people or that the voters might properly pass upon such a question even if submitted. Dr. Miller says:

"I fear many people, even some good people, take the position of a lawyer with whom the writer was recently conversing, who said: 'I believe if the majority of the people of our city want Sunday baseball and Sunday moving picture theaters, they ought to have them.' I replied: 'Of course, in general, we believe in the rule of the people. That is the spirit of democracy. But there must, necessarily, be some limit of matters of referendum, especially when they affect the moral life of the people. Suppose a majority of the people of our city (which

might actually happen in some places, if not here, under the referendum laws) should demand a referendum on the ten commandments, and should vote to abrogate them all, what then?' He replied, 'Oh, well, now, that is an extreme case.' I said, 'Yes, but the Sabbath is one of the ten commandments.'

"It is evident if the majority have a right to vote out one of the ten commandments, they have a right to abrogate them all, either singly or collectively. That is the only consistent, logical outcome if we admit the principle of unqualified referendum."

In this is ignored the fact that the real question which the New York Legislature referred to the people was not the obligation of the ten commandments as the moral law, but whether or not they would be governed civilly by the interpretation put upon the fourth commandment by Dr. Miller and other partisans of the civilly enforced Sunday institution.

The good doctor seems blind to the fact that all so-called Sabbath legislation involves not only interpretation of the divine law, but often considerable modification of it. This was true of the Sunday law of New York even before the referendum feature criticized by Dr. Miller was introduced. For example, in Section 9 of that law relating to "public traffic," besides the sale of foods before ten o'clock A. M. Sunday, manufactured tobacco, soda water, fruits, flowers, confectionery, and newspapers might be sold at any hour of the day. Barbering, while prohibited generally in the State on Sunday, might be lawfully done up to one o'clock P. M. in New York City and Saratoga Springs.

Now we submit that from the standpoint of enforcing the moral obligations of the divine law, all such exceptions are evil and only evil continually.

The great mistake is, however, in assuming that the state has any duty whatever to enforce the divine law, or that it has any right to legislate from any such standpoint. This should be evident even upon the most superficial examination of the subject. The people are above the legislature. If therefore the legislature may legislate concerning the divine law, and may decide that tobacco,

ice cream, candy, and newspapers may be sold on Sunday, why may not the people decide that baseball may be played?

The truth is that the ten commandments are a moral law, binding upon the conscience of morally responsible persons, and cannot be enforced by the state. The only duty of the state is to enforce civil order and civil duties. Further than this the state cannot go without taking unwarranted liberties with the divine law.

What must thousands of Europeans coming to our shores think when upon landing almost under the shadow of the Statue of "Liberty Enlightening the World" they learn that here in some respects the people have less liberty than in the lands from which they come?

This is notably true in the matter of compulsory Sunday observance. Though as a Christian institution Sunday is a creation of the Roman Catholic Church, it is enforced even in Rome only by the church. There, after attending mass in the morning, the people are free to do as they please for the rest of the day. As a matter of church regulations the Church of Rome requires attendance at mass Sunday morning, but leaves her people free for the rest of the day to do pretty much as they please. It has been left to Protestants to use the power of the state to enforce upon all the people the observance of an institution of the Catholic Church.

A Great Religious Trust

(Continued from page 42)

This shows clearly that this great religious "trust" expects to dominate the civil government and use it as a tool to enforce their common doctrines and religious practices. The church is seeking political power, and intends to employ the police force to make people religious in form at least. She is attempting to put her religious laws and usages upon a legal basis. The church is in great

danger of putting more faith and confidence in her alliances with the state than in the power of Christ. The present leaders may have pure motives, but they are organizing an ecclesiastical machine of great power and influence which men whose motives may not be so good, may later use in an oppressive and cruel way.

arguments were presented for church unity then as are presented now. The great church leaders met in holy conclave, and finally during the fourth century perfected a complete organic union of all the local congregations. This union was the mightiest church force that was ever organized. It swept



ONE OF THE CONFERENCES OF THE WORLD

The Interchurch World Movement of North America is the mightiest movement of the kind this world has ever seen of all Christian people. But when we learn that one of its objects is to strengthen the church and foster its growth in committee on Post Offices and Post Roads presented a report in which this statement occurs:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous to the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations has warned us. It matters not how worthy may be the original purpose of the combination, nor how pure the motives of the movement, necessarily so. And this is just as true of the Interchurch World Movement of North America as of any other religious movement."

It might be well for us to read a little ancient church history before we cultivate too highly such ecclesiastical power and authority. The early Christian church split up into a number of divergent sects during the first three centuries of the Christian era. The same

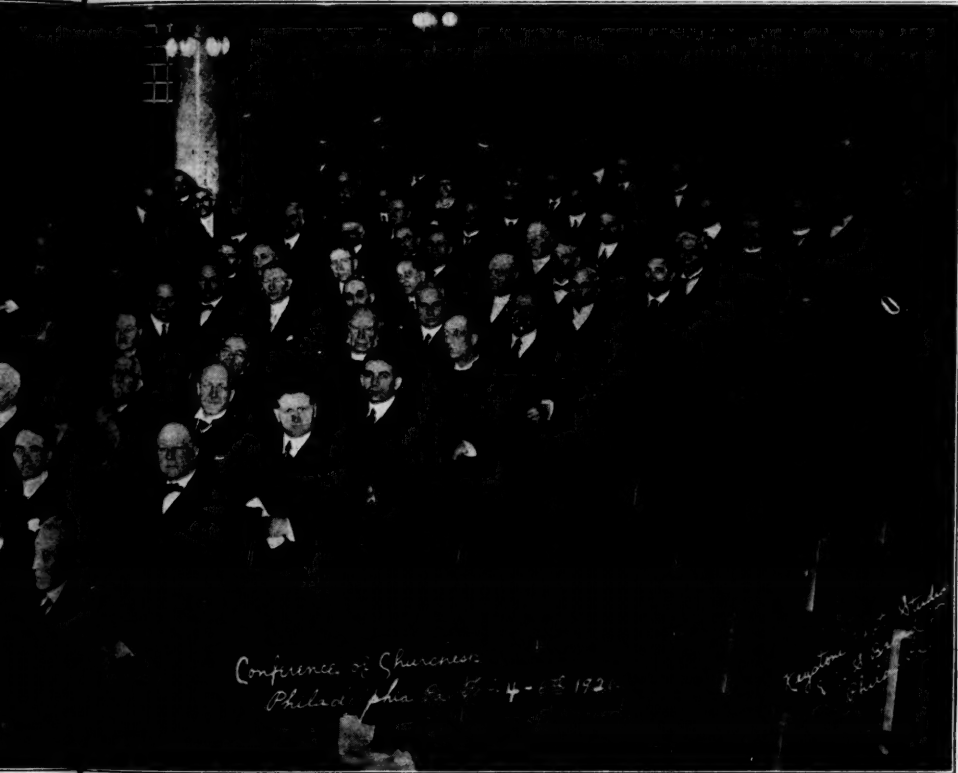
everything before it. No opposition could withstand it.

It was not long before the churches thus federated, sought legal recognition for their doctrines and their religion at the hands of the state. In the days of Constantine the Great a perfect union

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was formed between the federated churches and the state. Then in due time the reign of terror and persecution began. And during the centuries that followed, multitudes of honest dissenters and nonconformists had to seal their testimony of loyalty to the truth by their own blood at the stake, on the rack, upon

changed. The natural heart is still selfish, covetous, barbarous, and inclined to abuse absolute power. The Pharisees and hypocrites did not all live in Christ's day. Their descendants and successors are still with us. The desire to wield the scepter still dwells in the human heart.



OF THE WORLD MOVEMENT OF NORTH AMERICA

world has ever as its purpose is to carry on legitimate church work, the movement is worthy the support and encouragement after its growth in law, it is impossible to repress feelings of serious alarm. On Jan. 19, 1829, the United States Senate Com- always dark religious despotism commences by combination and influence; and when that influence begins to operate upon or nations in warning of the consequence." motives of the movement, when it takes on a political phase it becomes not merely potentially dangerous, but positively and any other man has ever seen or is likely to see.

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The church, intoxicated with civil power, went from one extreme to the other, with the result that the long night known in history as the Dark Ages was ushered in. Human nature has not

We cannot shut our eyes to the danger signals that are looming up just ahead of us. We are wondering what is to become of us who are so unfortunate as to be excluded from the inner circle, and who perchance see no light in joining the compact. What will be the attitude of

the "World League of Religions," as it is even now styled, toward the little fellows who dare to exercise the divine right of dissent? Is there not as much and more danger in a World League of Religions as in a World League of Nations? Such a combination of ecclesiastical power centralized in a Supreme Council or "Super-head" is as inimical to the welfare of Christian democracies as is a Super-government of absolute power to the welfare and independence

of political democracies. It is high time that somebody should sound a note of warning and point out the danger signals in the League of Churches as well as in the League of Nations.

What are now harmless petitions may become presently relentless mandates demanding obedience at the price of conscience or blood. Where is the balance of power that will secure us against absolutism? It is gone, and servitude only remains.

"Put Them Out! Put Them Out!"

By Heber H. Votaw

ONE day as I sat at lunch, a man whom I had met a few years ago came to the table next to mine. I recognized him immediately, and my first thought was, I wonder what he is doing now. This was prompted, doubtless, by the knowledge that he was at the time of our first meeting a professional reformer, connected with a well-known organization.

At the close of the meal, we engaged in conversation, and he handed me a card, in the corner of which I noted these words, "Representing the Biblical Alliance." My curiosity was aroused and I inquired the purpose of the "alliance." He replied, "To place the Bible in every school in the land, to have it taught in all schools; and we will do it." I referred to the fact that some other societies held a similar aim and that years of effort had, apparently, not brought marked success. His answer came quickly: "But we will do it. They have all started at the wrong end. We are beginning with the universities, intend to take the colleges next, then the high schools, and finally the grade schools." I asked what would be done with teachers who, though hard workers,

did not happen to believe in the Scriptures. "Put them out! put them out!" was his rejoinder.

Without further encouragement, he told me of his plan of campaign and what the society he represents hopes ultimately to achieve. He said, in part:

"Mr. — and I have been in the adjoining county just a week. We arranged with churches to have the ladies furnish suppers, and we paid them the exact cost of the same. We gave addresses, Mr. — speaking first and dwelling upon patriotism, thus preparing the way for me. I explained the nature of our campaign, and secured the promises of many to back our project. We secured \$1,500 in cash also. Not bad was it? I intended to return there and bind the interested ones into a more solid organization before passing on to other counties. We are keeping quiet now, and do not purpose taking any action till we have fifty or sixty counties well organized with thousands of members; then we may call a State convention. In the past the Catholics and Jews have opposed this movement, but we will be ready for them this time. We will elect men to the legislature on the issue

of 'the Bible in all the schools,' and those who do not pledge themselves in our favor will be defeated. We will prove that they do not dare to vote against us, with the Christian people of this State aroused and organized. We will ride down all opposition. We will ride down those who oppose us; *we will ride them down!*" This last he said with arm extended, fist clenched, and a noticeable expression of determination on his face.

As he talked, I felt sad to see such mistaken zeal, such misunderstanding of the principles of patriotism, such bigotry, made doubly dangerous because clothed in the language of love of country and love of God. Think of a patriotic (!) address which prepares the way for the presentation of a scheme to unite church and state, a scheme that has no regard for the feelings or desires of millions of law-abiding citizens. Nothing is clearer than that men are assured equal rights under the Constitution of our country, regardless of differences of religious opinion. The state does not interfere with churches, Sunday schools, private instruction in the Bible in the home, nor does it prohibit private or parochial schools where men may have their offspring taught according to their religious convictions. The state supports the public schools and only demands that other schools teach nothing to undermine true love of country. What more could any free man ask?

But the most astounding part of the plan outlined above is that its promoters aim to have the Bible taught, and "ride down" all who oppose. A strange com-

bination indeed! It would appear that the proponents of the Biblical Alliance need to learn the principles of the Book they demand shall be taught. Perhaps a school of such instruction would not be amiss for them, provided only that Government funds were not used for its support.

In no sense do I question the motives of those engaged in forwarding the foregoing plan. Admitting their sincerity, one stands amazed at their lack of understanding. How can they believe that the average teacher could give instruction without sectarian bias? They represent a large class who have not learned that some things the state cannot and should not do. The following quotation from the December, 1919, issue of the *Atlantic Monthly* is fitting in this connection:

"What the world asks now are state reforms and social reforms—in other words, the reformation of our neighbors. What the gospel asks, and always has asked, is the reformation of ourselves—a harassing and importunate demand. Mr. Chesterton spoke but the truth when he said that Christianity has *not* been tried and found wanting. It has been found difficult and not tried."

There is a vast difference between reformation by civil law and regeneration through the blood of Jesus Christ. The latter is God's plan. He calls upon those who have experienced it to tell the "good news." The testimony of humble men is to be made effective, "not by might, nor by power,"—not by the arm of the civil law,—but by the power of the Holy Spirit.

For many years the Sunday keepers of Pennsylvania have put their confidence largely in a law of the State forbidding and punishing Sunday work and amusements. The following telegram printed in the *Washington Star* of March 8, explains briefly how their confidence was misplaced:

"The supreme court today upheld the decision of Judge Staake, of the Philadelphia court, permitting Sunday baseball in Fairmount

Park, the great city playground. Sabbatarian associations and clergymen appealed from Judge Staake's decision. The proceedings aroused much public interest."

Of course, this does not touch the principle of Sunday legislation, but it does show how unsafe it is to ask the state to legislate upon the divine law, or to interpret it by means of court decisions. Their refuge has failed them; their staff is broken in their hand.

Mrs. Della Post Acquitted by a Jury

Judge Cyrus Simmons

AT the January term of the court at Murphy, N. C., Mrs. Della Post, a Seventh-day Adventist who conscientiously keeps the seventh day of the week for the Sabbath, was arraigned on an indictment for breaking the Sunday law. The specific charge was hauling wood on Sunday. The evidence showed that Mrs. Post was returning a one-horse wagon that she had borrowed. She had thrown a few armfuls of wood into the wagon to give to the one from whom she borrowed it. A deputy sheriff, who was anxious to arrest a Seventh-day Adventist, was lying in wait. When she drove by on Sunday, he arrested her for breaking the Sunday law, and compelled her to hitch her mule and go with him a long distance over the mountain to a justice of the peace, where he preferred charges against her, and then let her return home by herself in the night over a dangerous and lonely mountain way.

The evidence discovered that she was the breadwinner for an aged husband and a family of children, and that malice and bad feeling had prompted the prosecution. After the case was given to the jury, the first ballot resulted in nine for acquittal and three for conviction. In a few minutes the three joined the majority, and the accused was set free and sent back to her home and friends. It is rumored that the deputy sheriff who arrested her has left that part of the country.

There is general neighborhood sympathy for Mrs. Post, many believing that she was the victim of persecution. They do not see the justice and equality in the enforcement of a statute that will allow the Sunday law to be openly violated by the people generally, while those who keep the seventh day for the Sabbath are required to obey strictly the letter of the Sunday law. They hold that either the law is class legislation, or the enforcement of the law is partial, arbitrary, and unfair.

Good Case on an Appeal

We congratulate Mrs. Post on her just deliverance, and the jury and court on their righteous judgment. The case, however, was a good one for the supreme court, and for that reason we would have been glad for the opportunity of presenting the principles of religious liberty from our viewpoint to that learned and honorable tribunal. The following are some of the legal propositions that the case involved:

That driving a wagon on Sunday through the State of North Carolina by one who is not a

citizen of the said State, on a continuous, interstate journey, traveling through the said State, from one State to another, is not in the nature of a nuisance, and is not a crime *per se*, either at common law or under the statute claimed to have been violated by the defendant, and is therefore not an indictable offense.

That the traveling of one who is the citizen of another State through the State of North Carolina to another State, on an unbroken, interstate journey, on Sunday, is the Constitutional right of a citizen of the United States, and involves a Federal question pertaining to interstate legislation and cannot be lawfully regulated by the statute claimed to have been violated in this case by the defendant.

That there is a contrariety of opinion between religionists as to which day of the week is the Lord's day for different religious reasons, as held by the ruling of the supreme court of this State. That the observation of the "Lord's day," as held by the ruling of the supreme court of this State, and the said statute which arbitrarily fixes Sunday, the first day of the week, as the Lord's day, violates the natural and inalienable right of the defendant to worship Almighty God according to the dictates of her conscience, and therefore it is unconstitutional and void.

That there are different classes of religionists who keep different days of the week for the Lord's day for different religious reasons, as held by the ruling of the supreme court of this State. That the observation of the Lord's day is, therefore, a church regulation and not subject to legislative definition. That the law in question undertakes to define which day of the week is the "Lord's day" when it says, "On the Lord's day, commonly called Sunday," etc., and is, therefore, religious legislation, and is unconstitutional in that it confers upon human authority the power to control or interfere with the rights of the conscience of the accused.

That said law is religious legislation and void because it employs the same means for the observation of Sunday as the Lord's day that God himself has decreed in the ten commandments for the observation of the Lord's day, or the Sabbath, the seventh day of the week. That enforced cessation of labor on Sunday for the observation of the Lord's day is religious legislation and controls or interferes with the natural and inalienable rights of the accused. That she has the Constitutional right to reli-

giously choose which day of the week is the Lord's day and to observe it according to the dictates of her conscience.

That the accused religiously and conscientiously keeps the seventh day of the week for the Lord's day, or the Sabbath, which is commonly called Saturday. That she does this in obedience to the commandment of God which says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." That the law in question which compels her to cease from labor on Sunday, the first day of the week, seeks to control or interfere with her rights of conscience, and is therefore unconstitutional.

That the law in question which undertakes to compel her to cease from the "work of her ordinary calling" on Sunday, transcends legitimate legislative authority and interferes with her natural and inalienable right to worship Almighty God according to the dictates of her conscience, because the same Almighty God whom she worships and the law promulgated by Almighty God which she conscientiously believes in and keeps, not only enjoin her to keep the seventh day of the week for the Lord's day, or the Sabbath, but also command her to work the other six days, including Sunday, the first day of the week. "Six days shalt thou labor, and do all thy work." Ex. 20: 9.

That the said law indirectly compels her to keep Sunday, the first day of the week, for the Lord's day, by coercing her to cease from labor on that day. That cessation from labor is the way God in the ten commandments enjoins the keeping of the Lord's day, or the Sabbath. That she is thereby enforced to keep Sunday for the Lord's day by giving a Sabbath sanctity to that day, by refraining from labor when she neither believes that Sunday is the Lord's day, nor that it should be kept for the Lord's day, or the Sabbath. That her natural and inalienable rights are therefore controlled or interfered with and she is prevented from worshiping Almighty God according to the dictates of her conscience, for she religiously believes that she cannot keep the seventh day of the week as the Lord's day, or the Sabbath, by doing no work on that day in obedience to the law of God, and then keep Sunday, the first day of the week, for the Lord's day, by doing no work on that day, in obedience to the law of the State of North Carolina, and be adjudged guiltless before the bar of God.

That she not only religiously and conscientiously believes in keeping the seventh day of the week for the Lord's day, but she also believes that she will be violating the law of God if she does anything, or refrains from doing anything, that would characterize Sunday, the first day of the week, as the Lord's day; and that therefore the said law that compels her to cease from labor on that day interferes with her right to worship Almighty God according to the dictates of her conscience, and it is void under the constitution of North Carolina.

That the said law is religious legislation and void because it makes a union of church and state by compelling cessation from labor on Sunday, legislatively called the Lord's day for religious reasons, it being common knowledge of which the court may take judicial cognizance that cessation from labor is an act or a part of religious worship by religionists in the keeping of Sunday as holy time.

That said law is class legislation and makes a religious preference and is void because it favors the observance of a day of the week for the Lord's day which is commonly called Sunday, and, therefore admitted by the language of the statute to be kept as holy time by the majority, with freedom to work the other six days, while it denies to the minority the right to keep the day of its choice with equal privileges to labor the other six days.

That the said law deprives the accused of her property and liberty without due process of law by compelling her to cease from labor on Sunday when the labor she is alleged to have performed is quiet, undisturbing, and honorable and its performance is not criminal *per se*; therefore the statute contravenes the rights guaranteed by the Federal Constitution, and her rights as a citizen of another State, and of the United States.

That said law cannot be championed as a police regulation because it transcends the limits of the police power of the State by making an act for religious reasons criminal when done on Sunday which is honorable and lawful when done on any other day of the week, and which is not in its nature a nuisance nor *per se* a crime. That said law passed under the guise of an exercise of police power is a flagrant abuse of that power and an unlawful invasion of the rights of the accused both as citizen of another State and also as citizen of the United States.

"The Jew [and the same would be true of any observer of the seventh day] who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief."—Cooley's "Constitutional Limitations," p. 476.

A Meeting in the Interest of the Federation of Churches

By
Grace Stewart

A STATE meeting in the interest of the Federation of Churches was held at Huron, S. Dak., Oct. 27, 28, 1919. Dr. Bruce R. Baxter, in the opening address, defined the Interchurch World Movement as "a thoroughgoing plan and co-operation between evangelical churches of North America in their entire educational and missionary program, at home and abroad."

The speaker stated that the Interchurch World Movement is not a drive, but a united movement on the part of the churches. He quoted John R. Mott as saying, "If a program like that of the Interchurch World Movement is carried out, in five years the church will have dominance and power on both sides of the water." And, added Dr. Baxter, "God have mercy on any man who does not realize that this movement is of God. God have mercy on any man who stands in the way of such a movement."

Statistics were given showing the enormous increase of wealth. During the past fifty years the wealth of the United States has increased from \$30,000,000,000 to \$250,000,000,000, and yet it was stated that it takes the average Methodist eleven days to give one cent to foreign missions and thirteen days to give one cent to home missions. In closing his remarks, the speaker emphasized the fact that this movement means the sacrifice of denominational names, and a cutting away of narrowness.

Dr. H. P. Carson (Presbyterian) gave a report of the Legislative Committee. The reason given for failing to secure Sunday legislation in South Dakota last year, was the fact that the committee had to meet the charge that they did not represent the churches, and that the

people had not been consulted. It was also stated that Governor Norbeck did not stand with them in the matter of Sunday legislation, and that as he was to be a candidate for United States Senator he should be made to feel that he had been remiss in his duty.

The following appeared in the *Huronite* of October 29:

"IMPROVEMENT OF SUNDAY LAW IS AIM OF CHURCHES

"The closing sessions of the gathering were marked by the passage of a unanimous vote of a resolution on moral reform intended to bring about an improvement in our Sunday laws.

"WHEREAS, The Legislative Committee for the Federation of Churches in South Dakota has been representing the churches of Jesus Christ before the last session of the last legislature; . . . and,

"WHEREAS, The Christian Sabbath is not duly respected in South Dakota, and our own Sabbath laws are defective; therefore,

"Resolved, That our Legislative Committee be highly commended for its faithful work, and that it be enlarged to include full representation of each denomination in the State, and that thus enlarged, it be charged with the high Christian task of—

"1. Bringing about an improvement of our Sabbath laws.

"2. Promoting the State-wide campaign against profanity and the use of cigarettes among boys.

"3. Preparing and pushing to a successful conclusion legislation for the creation of a board of review for motion picture films."

Lest We Forget

By Sanford B. Horton

THE Constitution of the United States at its adoption contained no Bill of Rights, much to the regret of Jefferson and others who wanted the true principles of civil and religious liberty incorporated into the fundamental law of the land. But the ink proclaiming its ratification had hardly become dry before a very pronounced agitation over this omission became rife, resulting in the proposal and submission by Congress in 1789 of the first ten

amendments, which are called the Bill of Rights of the Federal Constitution.

The amendments were introduced by James Madison, the father of the Constitution, and were incorporated into that instrument within two years after their submission. The Virginia Baptists complained to George Washington, the presiding officer of the Constitutional Convention, that while Article VI forbade religious tests as a qualification for office, there was no

guaranty against religious tests to those not in office, an omission of grave import.

The First Amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," in connection with Article IX of the amendments, "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people," would seem to fully protect all the people in their inalienable rights. And yet a supreme court might interpret these provisions to relate to national citizenship only, the States being left free to do as they pleased in regard to "an establishment of religion, or prohibiting the free exercise thereof." But any and all doubts as to the supreme rights of the citizens of the United States may be dispelled by the existence of a subsequent amendment, proposed in 1866 and declared adopted in 1868, which provides:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States, and of the State wherein they reside. *No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States*; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

It will be said that the amendment was an outgrowth of the war between States, and relates to the freedom granted to those Negroes who were held in the bondage of slavery prior to the war, all of which is granted. But we submit, the amendment contemplates in its language and obvious meaning more than an anti-slavery measure. If it means what its language implies, no State has the right to pass or enforce a law which would prohibit "the free exercise" of religion. Does not a Sunday law involve the free exercise of religion? and does not a Sunday law of any State "abridge the privileges or immunities of citizens of the United States"? and does not a Sunday law deny to those who observe another rest day "the equal protection of the laws"? We believe it does. It is true that in some of the Sunday laws of the States there is provided an exemption for those who observe another day, but these exemptions prove the contention, namely, that Sunday laws are religious in principle.

Are there any incidents in American history where the national Constitution has been apparently lost sight of by some States in the enactment of Sunday laws the enforcement of which has resulted in religious persecution? We will refer briefly to one or two cases of the many in mind:

Arkansas: Between 1884 and 1887 a score or more of religious men who observed Saturday as the Sabbath (in accord with the fourth commandment) were prosecuted and jailed for do-

ing on Sunday what was their inalienable right, their American right, their Christian right, to do. Others than these religious people had done the same things but were not molested. This evidences what religious zealots will do under a Sunday law.

Tennessee: At least ten religious persons were prosecuted between 1885 and 1888, among whom was R. M. King, of the celebrated King case, in which it was shown and tacitly admitted in a United States Circuit Court that the Sunday law of Tennessee was in opposition to national and State Constitutional rights. Here is part of Judge Hammond's decision in King's appeal against imprisonment for working on Sunday:

"By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom and the progress that has been made in the absolute separation of church and state, and in spite of the strong and merciless attack that has always been ready, in the field of controversial theology, to be made, as it has been made here, upon the claim for divine authority for the change from the seventh to the first day of the week. Volumes have been written upon that subject, and it is not useful to attempt to add anything to it here. We have no tribunals for its decision, and the effort to extirpate the advantage above mentioned by judicial decision in favor of a civil right to disregard the change seems to me quite useless. The proper appeal is to the legislature; for the courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers."

In our humble opinion Judge Hammond could have found justification for deciding the law unconstitutional were he inclined to the Constitutional attitude of early Congresses and statesmen.

While the United States is very properly trying to demonstrate to the world at the present time the great benefits to be derived from adhering to the principles of inalienable rights and immunities, shall we forget that there are and have been for years movements in our own country which, carried to their logical result, would re-enslave men and women in the thralldom of civil and religious intolerance so prevalent in Europe just before the Revolution? Can we play with fire and expect to escape being burned? The enactment of Sunday laws and enforcing same is verily playing with fire. Our only safety in either State or nation is in strict adherence to the principles upon which our Government was founded. In the words of our first President: "The Government of the United States . . . requires only that they who live under its protection shall demean themselves as good citizens in giving it on all occasions their effectual support."

Personal Rights in Danger

AT this particular time there seems to be an agitation in a number of States for a revision of their respective constitutions. Some of the States have chosen delegations which are at work, revising and rewriting the old constitutions. The State of Nebraska has elected one hundred men, chosen independent of party politics. These men are now at work in Lincoln. Recently considerable was said in the daily papers to the effect that the committee on the bill of rights was being urged to insert an article providing for State-wide Sunday closing. Anonymous letters, as well as marked copies of pamphlets and different periodicals are sent them. One zealous person sent an underlined copy of the ten commandments. No doubt the purpose of this was to convince the lawmakers that they should incorporate the decalogue into the State constitution. Such men, evidently forget that the only proper sphere of human legislation is that which has to do with the relation of man to his fellows. No man can govern the worship of others. That belongs alone to God. Every one should keep the ten commandments, but no one can be forced to do so. Even God does not take away the power of choice. True worship is that of the spirit. The ten commandment law is a spiritual law, and touches the motives of the heart. Even all Christians are not agreed as to the construction to be placed on this law. If written into the law of the land, it would be necessary for the courts to construe the law and enforce their construction upon the citizens of the State. There can be no State-wide Sunday-closing law, logically inserted in the Nebraska constitution if the bill of rights of that State is left as it now reads. Section 4 of the bill of rights says: "[Religious freedom.] All persons have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No person shall be compelled to attend, erect, or support any place of worship against his consent, and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

In that State, as in all others of the Union, there are a number who conscientiously observe another day than Sunday as the Sabbath. To compel them to observe two days while others

observe but one, would be showing preference to the latter. Honest toil injures no one, and no man should be punished for working. The men composing the constitutional convention of Nebraska should not let any religio-political influence compel them to depart from the principles of true Americanism and open the way for religious persecution. A union of church and state now will bring the same results as in the past. The framers of the original bill of rights, adopted in 1875 had a clearer view of these things and thought to avoid the consequences, by guarding the rights of the citizens of the State.

W. F. M.

The Workingman Not in All Their Thoughts

IN the fourth century the Christian bishops sought and secured laws prohibiting Sunday shows, in order that the devotions of the faithful might not be disturbed upon that day. The reason given for the demand then was that many even among Christians preferred the circus to the church.

Today this history is being repeated in Washington. On the floor of the Sunday convention of last December, one speaker said:

"Every pastor knows that the young people of his congregation are attending Sunday shows. Among the young people of this city we are developing sentiments that will make it a thousand times more difficult to get a Sunday law in the next generation. We must get the sentiment so aroused and back of Congress as to do this now.

"The biggest job that confronts the church in Washington is to get a law that will protect the day. We must have Congress to help the pastors of this city to get a District law and a Federal law.

"No wonder it is hard for Sunday schools to keep up the attendance. What chance has the church in competition with what is going on in Washington?

"The glitter and the glare of the theater is made more attractive than what the church can offer.

"What chance have I with my young people, when any man can open a place just around the corner? Can't there be some way to prevent this?"

Another speaker said:

"The National Reform Association aims to bring the laws of the United States into conformity with the Christian standard. And so there must be Sabbath laws for the nation and the State.

"In Isaiah 58:13 we are told to take our feet off the Lord's day. I come from old-fashioned Pennsylvania where we have the old blue laws.

"When you tear down the Sabbath laws, you tear down the bulwark of the church. The

church, reform bodies, labor unions, commercial unions, must unite to preserve the Lord's day.
 "Let us preserve Christian America and the Christian Sabbath in America."

It will be observed that there is in this no pretense that the day is a civil institution or that the Sunday-law advocates seek to enforce it as such. The whole argument is upon the religious basis. The demand is made that the political state shall intervene by law for the protection and preservation of a religious institution for purely religious reasons.

But how will it be when they come before Congress? Ah, then, according to previous arrangement and understanding, the so-called civil phase will be emphasized. They will then plead the rights of "the poor workingman;" whereas, in reality "the poor working man" is not in all their thoughts at any other time. B.

An Unavoidable Conclusion

LIBERTY magazine does not rejoice in the fact that many of the church people of Washington seem to prefer the Sunday show to the Sunday sermon.

Indeed, attendance by Christians upon shows at any time is of doubtful propriety. If the rule were followed by all Christians of not going anywhere that they could not ask the Saviour to go with them, there are few shows that would command any church patronage whatever. Even those shows most highly recommended as "educational" have in them more or less for which the Christian must apologize, and which he must excuse to himself. The very atmosphere of the playhouse, whether it be the nickelodeon or the opera house, is, to say the least, antipiritual. This being true, the fact that shows of all kinds are patronized as largely as they are by church people is alarming; and this is just as true when they are not permitted to operate on Sunday as it is in Washington, where the shows are open every day.

The only difference, then, between Washington and some other cities in this respect is that here people are left free at all times to make choice between going to church and going to a show, whereas in some cities the church is about the only place that is open on Sunday.

Now we submit that there is little virtue in enforced attendance at church. And we maintain that it is no part of the duty of the government to promote church attendance by giving religious services a monopoly of Sunday. If the civil government enters that field at all, where shall the line be drawn? If the civil authorities have such a duty, why stop at prohibiting shows and other popular attractions? why not do as they did in colonial Massachusetts, compel people to attend church under penalty of fine or imprisonment?

It is insisted that Sunday laws are necessary to the preservation of "the American Sabbath." That may be true of "the American Sabbath" as a civil institution, but it is not true of the Sabbath of the Lord. Those who regard any day as "unto the Lord," will regard it whether it is protected by the civil law or not.

It is a well-known fact that there are in Washington and its suburbs about twelve hundred Christian people who observe, not Sunday, the first day of the week, but Saturday, the seventh day, as holy unto the Lord. Not only is this day without legal protection, but in many respects it is the busiest day of all the week. That fact does not, however, deter from its observance those who regard it "unto the Lord." Nor does the noise and bustle of a busy city disturb their worship. They ask no legal protection for the day, and neither do they expect any. They are not disturbed, simply because they have not accustomed themselves to think and to feel that others should be compelled to believe as they believe, to do as they do, and to worship at the same time and in the same manner as they worship. As for the shows, they receive but little patronage from these people upon any day, and none at all upon their day of worship. Their Sabbath law is not a civil statute of the United States, but the fourth commandment of the decalogue, framed and promulgated by the God of heaven. They ask nothing more; they desire no other law; they need no protection in their observance of the day. The laws that protect all well-behaved people are all they need; the statutes that safeguard the right of peaceable assembly at all proper times and in all suitable places are ample for the protection of their services. If any of their numbers disregard the day, they invoke against them no civil penalty; but after proper effort to restore them to the paths of rectitude, in case of failure they simply withdraw from them the hand of fellowship, leaving the final adjudication of their cases to the judgment of the great day, and all punishment to be meted out by the great Judge himself.

The Sabbath is a spiritual institution. It is the sign of God's creative power; and accepted and observed, it is the sign to him who observes it of God's sanctifying and keeping power. And being spiritual, the Sabbath is not dependent upon any human law. If "the American Sabbath" is "imperiled," if it must have the support of civil statutes or perish from the earth, it is because it is a human and not a divine institution. There is no avoiding this conclusion. B.

If it is proper to legislate to compel all people to be idle on Sunday, why did the Lord curse Sodom because of an abundance of idleness? Idleness is the curse, not the cure of a nation.

The Distinct Spheres of the State and the Church

By
A. R. Bell

THERE are two institutions in the world that are ordained of God. Each has its own Heaven-appointed work. Their work is along parallel lines, but neither conflicts if the divine plan is carried out. These two institutions are the state and the church.

Civil government, the state, is ordained of God, and its laws pertain solely to man's relation with man in temporal affairs. The church is ordained of God, set in the world under God for the saving of the lost; and all its laws pertain only to that relationship which men sustain between themselves and God.

Civil government is set in the providence of God to keep men civil in their relations the one with the other, and pertains only to men. Religion, the church, is set in the providence of God to deal only with sin, saving men from it. Religion is an experience of the heart. It is a personal relation between man and his Creator. All of religion's customs and usages belong to the realm of conscience, a realm with which the civil government can never rightfully deal.

The only work of the church is to persuade men to be reconciled to God. The gospel which the church is to minister to men has no other legitimate power than the power of love. In no sense whatever is the church to enter the realm of the state. By Him who ordained both civil government and the church, the law has been handed down for the guidance of each, which reads: "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Luke 20: 25.

Should the church and the state hew to the line in their Heaven-appointed spheres of action, each performing its own work separate and distinct the one from the other, then liberty with its full measure would be enjoyed by all. Force belongs to the state, and carries with it "bonds and imprisonment." Persuasion, backed by a love unfathomable belongs to the church.

An opinion handed down by the supreme court of Ohio reads: "True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. . . . True Christianity

never shields itself behind majorities. . . . A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die."

Take the matter of Sunday laws. Sunday is an institution of the church. It is a religious institution. Take religion out of Sunday, and there would be nothing to it. Take religion out of a Sunday law, and there would be no Sunday law. A Sunday law is an acknowledgment of the weakness of the Sunday institution. It is a confession that Sunday "cannot live under equal and impartial laws."

When the church seeks the power of the state, as it does in every Sunday ordinance, it is a sign of decay, the hanging out of the flag of distress. The United States Senate report declares: "Our Constitution recognizes no other power than that of persuasion for enforcing religious observances." A Sunday law uses fines and imprisonments.

A Sunday law means that the church has left the Heaven-appointed path. The proper petition for Christians begins, "Our Father who art in heaven," and not, "The Honorable City Council" or, "The Honorable State Legislature." We can rest assured that when the voice of the church is heard in the city council chamber, or the State legislature, or the national Congress, asking for laws to sustain its practices, and to enforce them upon others, it is silent in the court of heaven.

Again, a Sunday law makes a matter a crime if it is done on Sunday, that is recognized as lawful and right on the other six days of the week. It makes a man who is recognized and looked up to as a good law-abiding citizen through six days of the week a criminal because he does on Sunday just exactly as he has been doing all through the other six days, and in the doing of which he was looked up to and respected.

If what a man does on Sunday is wrong, then the same thing is wrong on any other day of the week. If it is not wrong to do certain things on the other six days of the week, what is it that makes it wrong to do those same things on Sunday? Why does the church get up a petition and seek the power of the state to stop men doing things on Sunday?

The church deals with sin. Is it sinful to operate a store, or perform honest toil during six days of the week? If not, is it a sin to

do it on Sunday? And, if it is a sin, the only power that the church has from God to deal with sin is the gospel. The weapons of the church "are moral and spiritual, and not carnal." The church, under the guidance of the Holy Spirit, has no other power to use than the power of persuasion. The church is in the world to save men from sin, not to force upon them, by threats of fines and imprisonments, Sunday or any other of its institutions.

Through a Sunday law it is the protection of the day that is sought, and that, too, in the interests of the church, because of the religious aspect of the day. The church through a Sunday-closing ordinance, is using the power of the state,—police power,—to which it has neither right nor title.

The state, on the other hand, has no right to frame laws compelling the observance of Sunday, or any other day, than it has to enforce upon men any other institution of the church. We are living under a constitution that recognizes all men and all sects as equal before the law. Sunday legislation is a violation of that principle. It enters the domain of conscience, is purely religious, and is entirely wrong. In compelling men to observe Sunday, the state has left its Heaven-appointed path to join hands with the church in the enforcement of a religious, a church, institution,—a wicked thing, and unconstitutional.

Sunday legislation is a violation of the principle that recognizes all men and all sects as equal before the law in that it discriminates in religious matters, establishing a distinction between sects and creating "an inequality of right or privilege," which sooner or later will produce persecution for conscience' sake.

Some three years ago the citizens of the State of Oregon threshed this whole matter out very thoroughly, and decided by an overwhelming majority that Sunday laws were out of harmony with the spirit of our free institutions. They decided that they were un-American, unconstitutional, and un-Christian, and uncivil, and wiped them from their statute books.

It is not hurting religion here that it has no Sunday laws. The churches are thriving and are carrying forward their work energetically. There is no more lawless element today in the State of Oregon than there was when Sunday laws graced (?) her statutes, and there is just as much genuine religion. The fact is that Oregon citizenry, on the whole, seven days of every week, has no peer in the matter of good behavior in all the sisterhood of States.

It is not true and never has been true that Sunday laws are a civil necessity. They are demanded, enacted, and maintained for religious reasons only. The civil plea is mere pretense—a subterfuge invented and used to justify something that is inconsistent not only with the Federal Constitution, but with the constitutions of the several States.

The Right to Prohibit the Sale of Alcohol

HAS the Government the right to regulate or even to prohibit the sale of wood alcohol because it kills or blinds those who drink it?

You reply, "Certainly, the Government not only has that right, but it has a duty so to do."

Wood alcohol is a poison that kills or blinds within a few hours. Grain alcohol is also a poison, though less violent and rapid than wood alcohol. It, too, blinds and kills, though more slowly. Directly and indirectly tens of thousands of lives are destroyed by it every year, and many additional thousands of lives are wrecked by it. Then, has not the Government the same right, and does not the same duty of prohibition rest upon it, in the case of grain alcohol as in that of wood alcohol? The question admits of only one answer, and every one knows what that answer must be; it is the answer already given by the American people in the adoption of national prohibition.

Source of Peace and Liberty

BY S. H. CARNAHAN

JEAN FREDERIC OBERLIN, the greatest pastor and benefactor to men for a time before, during, and after the French Revolution period, in the Alsatia region, said: "Old enduring social welfare must rest in Christian principles and in Christian practice." His biographer, in harmony with this, adds these sentences: "If sociology founded upon the teachings of Christ is not sufficient to secure the noblest ideals and the highest order of social as well as of individual life, then no motives or methods which a lesser wisdom may devise will be adequate to meet the nature and the wants of men. When people apply other principles, with whatever sincerity, they become foes of order, of human rights and social good."

"Social problems that are full of sorrow and pain will find their only solution when He who is the chiefest person in all history has proved his mastery by the influences which he has set in motion, and when he rules in the hearts and consciences of men."

In harmony with the above we would say, for illustration, "The Christ of the Andes—a monument of good will between Chile and Argentina"—cannot of itself maintain peace between those nations. The rulers of those nations must exercise the spirit of Christ in order to maintain peace, just as those individuals who preach Christ must have his Spirit in their own lives if they would have victory over sin.

Likewise, the great Statue of Liberty in the United States is no guaranty to liberty and freedom unless the people are possessed with the law of liberty in their hearts,

An Appeal from the Religious Society of Friends

THE Religious Society of Friends has issued an appeal to all who love representative government in the United States. We quote as follows, believing it worthy of a wide circulation:

"The perils of the war are behind us, but the problems of peace are before us. The world is seething with unrest, disturbances, and conflicts. New ideas are finding expression, new theories of social life are being voiced, new demands for changed conditions in government and industry are assailing our traditional institutions. Extremists, both reactionary and radical, are proclaiming strange creeds. We in America, though distant from the storm center, are finding that we are not immune from this world restlessness. It has knocked at our doors, it has crossed our threshold, and it is asking us the searching question: How will you deal with this confusion of thought and turbulence of action?

"Upon the way in which we answer that question in our national life, hangs more than we know of good or evil for our country. There is one way—and one way only—in which we can hope to achieve sane and peaceful progress. It is the way of education, of increasing understanding of the causes and cures of this great unrest. And there is one condition—and one condition only—upon which we can hope to follow this path of peaceable and orderly advance. It is the condition of individual liberty, liberty to interchange ideas and information, liberty to speak and write, liberty to discuss. In any other direction lies stagnation or upheaval.

"Because we believe liberty of expression to be of the highest importance to the welfare of our nation and of the coming generation, we are profoundly disturbed by the widespread tendency to forget and depart from this principle. From many quarters we hear of speakers prohibited from delivering addresses, and of meetings prevented or broken up. In recent strikes the police and powers of government have been invoked to enforce the prohibition of gatherings, instead of to protect men in their lawful right of peaceable assembly. The menacing and pernicious interference with meetings by organized groups of private citizens in the name of patriotism is a sinister blow to our American liberties, which should not go unchallenged. In challenging the right of five Socialists to take the seats to which they were duly elected, the legislature of New York has laid violent hands upon the foundations of representative government. Sedition laws for peace time, such as those already passed in some States, and those now pending in Congress, are inroads upon the domain of American freedom, pregnant with injustice and danger.

"No man can measure the harm that may ensue if we continue these encroachments upon freedom of expression. History is replete with lessons of the folly of suppression. Many a religious and political martyr should have taught us long ago that you may torture and kill and silence men, but you do not silence truth. The ancient truth spoken when Christianity was the feared and hated doctrine, still holds today: 'If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it.' Yet while suppression cannot silence truth, it can work many evils. It can produce stagnation of men's minds, and in so doing cut the taproot of democracy. It can bring disaster to those who impose it, as it did when the Federal party passed the sedition law of 1798, and, in the words of a leading historian, 'From the day the bill became law, the Federal party went steadily down to ruin.' It can produce revolution. Let France and Russia bear witness. 'I will make them conform, or I will harry them out of the land,' cried James I of England against the Puritans, and these words, it has been said, 'Heralded the struggle which within half a century was to deliver up James' son to the executioner.'

"No easy indifference will suffice to maintain freedom among us. Liberty asks of us a price, the price of tolerance toward those to whom we do not wish to show tolerance. But it is only the unpleasant or hated utterance that really tests the quality of our liberty. 'The supreme test of civil liberty,' a noted English lord has said, 'is our determination to protect an unpopular minority in time of national excitement.'

"In times of intolerance and oppression the founding of a great commonwealth by William Penn on the principles of religious and civil liberty helped to form our national policy of individual freedom. Our loyalty to that policy is now undergoing trial. In new ways our times are proving afresh whether this nation 'conceived in liberty and dedicated to the proposition that all men are created equal' can govern itself on such a principle. We appeal to all who with us love this great Republic and cherish high hopes for her future, to help her meet the test.

"We may differ as to the good or evil of the ideas which are finding expression, but let us take to heart the recent words of a foremost editor of this country: 'What I have said is not a plea for the new radicalism, for to me most of this new radicalism is the very negation of political and economic sanity. What I am pleading for is the restoration of the traditions of the Republic, for the restoration of the proved safeguards of human liberty, for the restoration of the free play of public opinion, without which democracy is stifled and cannot exist.'"

EDITORIAL BREVITIES

No man has a right to force his theological views upon another man's conscience.

THE state cannot punish a man for his sins, only for his crimes. Crimes are against man and sins are against God.

A HUMAN prop to a divine institution is a slap in the face of the Almighty—an avowal that God is not able to manage his own government.

If the state is an individual, moral being with a national conscience and therefore ought to profess religion, who shall deny it the right to unite with the church? And then who can say anything against a union of church and state?

CHRIST never delegated authority to mortals to mete out judgments upon other mortals for refusing salvation or for nonconformity to religious obligations. A man's conscience is to answer for itself before the divine tribunal at the last day.

THE state by right can deal only with human affairs, that is, with man's duty to man. Whenever the state steps into the divine realm, it exceeds its prerogatives and introduces force into religion, which is contrary to the principles of Christianity.

A BILL has been introduced into the New Jersey Legislature to refer the question of Sunday-law enforcement to the city municipalities or to the people on the referendum. The Lord's Day Alliance and ministerial associations are opposing the measure. They do not want public sentiment to determine this question. We say, Let the people rule.

TAKE religion out of Sunday and it is no different from other days of the week. The prohibitions in a Sunday law are purely religious prohibitions, and when the state enforces a Sunday law, it enforces religion pure and simple. For this reason all Sunday laws are wrong, because they penalize citizens for not conforming to religious notions.

THE *Minneapolis Journal*, in an editorial of January 22, commenting upon the expulsion of Socialists, in advance of a hearing, by the Assembly of the State of New York, makes the following pertinent comments: "The whole issue involves the right of majorities in a republic. No majority, for example, can enforce or impose on even a few, their religious opinions. And it has been found altogether inexpedient for such a majority to enforce a specific keeping of the Sabbath. It must be proved beyond question that an individual is doing injury to society before the majority is warranted in branding him a criminal. There should be no danger today that hasty majorities may compromise the liberty that has made popular government possible. Mr. Hughes shows insight and courage in pointing out the limitations of majority rule. To overlook these limitations is only to give the satisfaction of martyrdom to our obstreperous minorities."

A SUNDAY law is in itself an open acknowledgment that it is religious and not civil. Everything that is uncivil in the conduct and relationship of man with man, is fully covered by civil statutes that are applicable for twenty-four hours on each day of each week in the year. The fact that a special law is called for to regulate human conduct on Sunday, is good evidence that these additional prohibitions are religious and not civil. A Sunday law is an infringement upon "the equal and impartial civil laws of the state," and make certain acts crime only one day in the week.

A BILL has been introduced into the legislature at Annapolis to liberalize the Sunday law of Maryland. The Lord's Day Alliance and the preachers are opposed to any modification of the law of 1723. The church proposes to fight every inch of the ground as she is forced to retreat from the field of politics.

THE life, the peace, and the prosperity of the republic lies in the separation of church and state. Ecclesiasticism, whether Roman, Greek, Protestant, Jewish, or Mohammedan, must be rebuked whenever it attempts to secure legal recognition of its tenets or seeks carnal power through civil authority. Church and state must be kept separate.

NEWS NOTES

THE Sunday-law advocates are exceedingly active everywhere, these days.

A SUNDAY-CLOSING agitation has been provoked by the preachers at Redondo Beach, Calif. A groceryman has been arrested and is to stand trial. The people of Redondo Beach are taking steps to invoke the referendum on the Sunday-closing ordinance.

THE proposed new seditious law which was so vigorously attacked by public sentiment is quietly resting on the Congressional docket. Congressmen are of the opinion that it will not see the light of day again during the present session. The hysteria for such drastic legislation is subsiding, and everybody can breathe a little freer.

MANY of the churches are sending in protests against the request of Internal Revenue Commissioner Roper for the co-operation of church members and ministers in detecting violators of the national prohibition law. They regard such co-operation as an unwarranted "church and state combination." We wish these same churches could see as clearly upon the subject of Sunday legislation and enforcement.

ANOTHER Lord's day bill was introduced into Congress in the House of Representatives on Friday, February 13, known as H. R. 12504, entitled, "A Bill to Protect the Lord's Day." The Pastors' Federation of Washington framed the bill. It prohibits everything on Sunday except "works of necessity and charity," also all forms of amusement and recreation. It is strictly a Sunday blue law. Write your representative in Congress and state the reasons why you are opposed to the enactment of a religious law. See the discussion of this bill elsewhere in this magazine.

MAYOR CAMPBELL, of Huntington, W. Va., has given his city an unenviable reputation by enforcing the Sunday blue laws to the letter. The public have held mass meetings in opposition to the Sunday-law crusade, and business men are warning traveling men and manufacturers to shun Huntington on Sundays. But Mayor Campbell's Scotch Presbyterian notions of how Sunday ought to be observed, refuse to make a compromise. He assumes to have the sole right to interpret the Sunday law as to what is unnecessary on Sunday.

THE General Staff of the United States Army has just issued a leaflet on "Education, Recreation, and Character Building in the United States Army," in which the following significant statement is made respecting the relation of religion to army life:

"Religion as an essential to life is recognized, and provision is made for the religious needs of the army personnel. It is believed that each citizen of our nation is free to establish his relationship to God according to the dictates of his conscience, and each officer and soldier is given an opportunity to follow the faith of his choice. Respect and encouragement for religion are held as important obligations of an officer's position of leadership. The army believes that the soundest morality and the highest character are those developed by the individual himself in response to his own incentives."

This being true, an army officer should never set up his own conscience on religious questions as the standard for his soldiers, nor issue orders that contravene religious rights.

When the Church Is Most Prosperous

THE history of the Christian church shows clearly that in the truest sense it has been most prosperous when in no way connected with the political state.

Our Lord about A. D. 31 sent his apostles forth in the face of a hostile world to proclaim the gospel in all the world, and yet only twenty-nine years later, namely, in A. D. 60, Paul wrote to the Colossians exhorting them that they be "not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven."

Never since Paul's day could such a testimony have been borne by anybody.

Again, starting out in A. D. 31, with the world against them, the Christians saw paganism officially abolished and the new religion dominant in the Roman Empire in only a little more than three hundred years, and this after centuries of the bitterest persecution that Satan ever devised until the advent of the Inquisition in the thirteenth century.

Persecution kept the church pure and spiritually prosperous; under governmental patronage it became corrupt and a persecutor. It was the blood of the martyrs, not the patronage of emperors and kings that was the seed of the church.

The church prospers not by the power of the state, but by the power of the Spirit of God. When the work of Peter and John was called in question over the healing of the impotent man at the gate of the temple, and the rulers forbade them to preach any more in the name of Jesus, the apostles could fearlessly reply,

"We cannot but speak the things which we have seen and heard." "And beholding the man which was healed standing with them," the rulers "could say nothing against it." They, though representing the state, were face to face with a power superior to their own, and which they were compelled to acknowledge, though reluctantly.

The same thing was true practically when Christianity, unsupported by any power but the truth of God, met and vanquished paganism, even supported as it was by all the power of the Roman state.

The same thing was repeated in the Reformation when Luther, armed with the truth, met and triumphed over the state-intrenched forces of error. Truth is the greatest power in the world today. It is still true as it has ever been, that—

"Truth crushed to earth shall rise again:
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies among his worshippers."

B.

Religious Issue Before Supreme Court

THE Pennsylvania Sunday law of 1794 is now before the supreme court of that State. The Protestant churches are backing the law. The Rev. T. T. Mutchler instigated proceedings against the Philadelphia city officials and Fairmount Park commissioners because they permitted recreation games in the park on Sunday afternoons. The lower court ruled that the Sunday games in the park were not a public nuisance, and did not disturb the peace or interfere with public or private worship.

Elton J. Buckley, counsel for the churches, argued before the supreme court that "the proper observance of the Lord's day must be recognized," and that "any games, sports, or other outdoor recreations that detract from Christian worship on Sunday must be enjoined. By permitting outdoor recreation," said Attorney Buckley, "the Park Commissioners furnished the greatest incentive for people to remain away from church that the church has ever had to contend with."

This proves conclusively that what the churches that favor Sunday laws are after is not the protection of the people's rights, but compulsory church attendance. George Wharton Pepper, counsel for the commissioners and defender of the people's rights on Sunday, in reply to Mr. Buckley's arguments before the supreme court, said in part:

"I am tempted to discuss the Christian theory of Sunday observance, but I shall refrain from such a discussion with a mention that the conception of Sunday observance as presented by the other side all through this case does not

find affirmation by a material proportion of the Protestant church, is wholly rejected by the entire Catholic Church, and repudiated by the great body of citizens.

"As to the utilization of Sunday by Christian people, I might remark that the Creator did not make man for the Sabbath, but made the Sabbath for the man. I am not here to urge the violation of any proper Sabbath observance, but to say the matter of proper observance under this law is a question we wish settled for once and all. Every one has a sacred right to observe the Sabbath in accordance with his church and the law, but he has no right to interfere with others in what they deem a propriety in the observance of the same day. If the conception of a proper Sunday observance as pleaded for by the rigorists in this case were recognized by the law and allowed to prevail in this or any other community, there would be an alienation of all red-blooded citizens from Christianity.

"You cannot pillory as enemies of the law of God and man those persons who refuse to accept the version of Sabbath observance given by the appellants in this controversy. Fairmount Park is a huge playground for the general public, who have been given the right to use it on Sundays or any other day for proper outdoor recreation—rowing, automobiling, walking, and lawful games. Unless they make these diversions a public nuisance, a breach of the peace or disturbance of the rights of others, they cannot be held to abide with what these Sabbatarians declare to be a proper Sunday observance and subjected to the provisions of this old law, the purpose of which was to put down gambling and gaming and a class of games vastly different from the healthful and innocent sports of baseball and tennis."

The supreme court, after some delay, handed down a decision sustaining the park commissioners and the lower court.

THE Richmond ministers issued a protest against any change in the Sunday "blue laws" as proposed in a bill now before the Virginia General Assembly. Dr. McDaniel, pastor of the Baptist church, and Dr. Hall, chairman of the ministerial association of Richmond, debated on this question with the legislators and citizens for more than three hours. Dr. McDaniel argued that the proposed amendment to refer the question of Sunday observance to the people on the referendum "means that a religious controversy will be precipitated in every councilmanic election, and that it will thrust every preacher with conscientious scruples, into the arena of political conflict." A good argument that Sunday laws are religious. Why not repeal the Sunday laws, and save the preachers from entering into politics in the future?

International Reform Bureau vs. Fourth Commandment

REV. WILBUR F. CRAFTS, Ph. D., in his capacity as the "International Reform Bureau, Inc.," advertises and sells a 30 x 40 commandment chart in which the fourth, or Sabbath, commandment is printed just as it appears in the King James Bible, familiar to all English-reading Protestants for the last three centuries. The wonder of it is that while using a Bible and selling a chart that says, "The seventh day is the Sabbath of the Lord thy God," Dr. Crafts, or anybody else for that matter, should make as strenuous efforts as some do to exalt another day at the expense of the day so definitely specified in the fourth commandment.

If Dr. Crafts believes that the fourth commandment is still of obligation, how dare he not only disregard it himself, but try in every way to induce, and even to compel, others to disregard it? He knows well and will scarcely deny that during the former, or Levitical, dispensation, the fourth commandment enjoined the keeping of the seventh day of the week, or to be exact, of the twenty-four hours between sunset Friday and sunset Saturday. But now without a single line of Bible warrant for any change, Dr. Crafts not only keeps the twenty-four hours from 12 midnight Saturday to 12 midnight Sunday, but insists upon a law that shall compel everybody to do the same in this respect that he does.

Now nobody denies that so far as his fellow man is concerned, Dr. Crafts has a perfect right to observe as a Sabbath any twenty-four hours he sees fit thus to keep. But has not every other man exactly the same right? Why, then, should the doctor and his Reform Bureau seek to coerce others to do as they do in this matter? Why print and circulate copies of the fourth commandment just as it appears in the Bible and at the same time demand of Congress and State legislatures statutes that are designed to compel the general observance of another day instead of the day named in the commandment? This is a pertinent question. B.

The Stalking Horse

THE cartoon on the opposite page shows only a modern phase of an old custom. Men long ago observed that wild animals and birds were not alarmed by the approach of horses or cattle. Taking advantage of this fact, they were wont to steal within shooting distance of game, hidden behind an ox or a horse used as a "blind." "One underneath his horse, to get a shoot doth stalk," wrote Drayton nearly three centuries ago, and the practice is still in vogue in principle; for while hunting game in that manner is not so common as when more primi-

tive weapons were in use, "blinds" and subterfuges are still employed by men in securing things that might escape them if sought openly. This is especially true of the more modern efforts to secure Sunday legislation. The "blind," or stalking horse, most frequently used is the so-called "civil Sunday," a religious day, or institution, the observance of which is enforced by civil law. B.

Church Federation

ON another page we print a brief report of "A Meeting in the Interest of the Federation of Churches." This report contains some interesting facts, and some disquieting ones as well.

No Christian can object to a federation of churches for the purpose of doing more effective gospel work. This is what ought to be done. But when churches federate for the purpose of strengthening themselves politically, that is quite another question.

There are a good many people in South Dakota who, instead of keeping Sunday, observe the ancient Sabbath, the seventh day of the week, abstaining from all secular labor and business from sunset Friday evening till sunset Saturday evening.

Now suppose that these people were to inaugurate a movement to secure a State law, making all labor and business unlawful on the seventh day, what would the church federationists say about it? Would they not say, and say truly, that the seventh-day people were endeavoring by means of a civil law, to secure an advantage for their peculiar faith?

Is it not just as true that those Sunday-keeping Christians who are demanding a more stringent Sunday law, are endeavoring by means of a civil law to gain an advantage for their religion?

We marvel that every one cannot see how inconsistent it is for Americans to clamor for laws enforcing the observance of any religious institution. B.

OUR forefathers who died that liberty, truth, and justice might prevail, personified the spirit of freedom. The civic structure that they reared was founded upon the eternal principles of truth and right, and it was their aim and purpose that we should forever maintain the inalienable rights and privileges of every citizen and jealously safeguard them from any insidious attempts to strangle or repress them. Unless world reconstruction maintains a steadfast adherence to these lofty precepts of universal justice, individual rights, and democratic ideals of representative government, the ship of state will encounter a rougher sea than any political maelstrom of bygone days.

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THE STALKING HORSE (See page 64)

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New York City

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